

# The K. J. A. Bulletin

TAMMUZ 5746

JULY 86





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## K J A COMMITTEE'S CHAIRPERSONS

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YOUTH COMMITTEE.....	TEWFIK MOURAD
SISTERHOOD.....	REMY PESSAH

Dear members:

I would like to thank all board members who gave me the honor by selecting me to be the next President of the Karaite Jewish Community. I also wish to thank the Karaite Community for voting for me in the election.

The new Board of Directors has talented and devoted people who are willing to serve the community. We have social, religious and educational programs to fulfill your needs. These programs will require a lot of efforts from all board members. However, their devotions are not enough to implement them all. Your participation is crucial in having a successful and dynamic community. So far, we have established the following committees to serve you: 1) Executive Committee consisting of the President, Vice President, Secretary, Treasurer, past President, and two board members, 2) Finance Committee, 3) Religious and Educational Committee, 4) Fund Raising Committee, 5) Bulletin and Publication Committee, 6) Social Committee, 7) Real Estate and Building Committee, 8) Public Relation and Liaison Committee. We are looking for members who are interested in serving on any of these committees. This is the time to demonstrate your talents and aspirations in implementing our goals and your ideas.

The above committees with the exception of the Executive Committee are open for any member to join. Please let us know which committee you are interested in serving by contacting me or any board member. We want to hear about your ideas and needs. We cannot have a successful community without your involvement and active participation.

Thank you,

Joe Abel  
President



Selected topics from the KJA Board meetings:

- The election results were tabulated and announced by Mr. Elie Ovadia who was entrusted to verify and count the votes as well as to ensure confidentiality.

- The new Board of Directors proceeded to elect the new KJA officers: the newly elected members are listed in the inside page of the front cover.

- The board reaffirms that the board and committee meetings are open to anyone interested. A special meeting was then scheduled to plan our KJA 1986 - 1987 goals and to form the various committees.

- Elie Moussa has informed the board that our current balance in all the accounts is \$128,035.32.  
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MAZAL TOV

Joseph and Nora Ovadia on the birth of their daughter Jessica Ann, born March 20th, 1986, California

Suzy Habib daughter of Mrs. Angele Habib is to wed Soliman Ovadia son of Mr. and Mrs. Ibrahim Ovadia the twenty ninth of June.  
=====

TODAH RABBAH

Computer Fund  
-----

David and Nellie Abell in honor of Marcelle Lichaa

## INSTALLATION

The newly elected board members read the oath below in front of the Sepher Ha'Torah during our monthly Saturday prayer and in the evening honored the past President and board members and presented them with a commemorative plaque.



## THE OATH

Please place your right hand on the Sepher Ha'Torah. Say: 'I', '(pronounce your name)' and repeat after me:

I do hereby and hereon, solemnly and sincerely promise and swear that I will obey the Constitution and By-laws of the Karaite Jews of America, perform all the duties of my position and do my best to reach our goals.

So help me God and keep me steadfast in the proper observance of the duties of the Board of Directors of the Karaite Jews of America.

## Results of the Survey Questionnaire

The results of the survey questionnaire are presented below. The newly elected board used these results in establishing and setting priority for the 1986-1987 goals. There were a total of 93 respondents, 83 collected during the annual Purim party, and only 10 respondents solicited by the bulletin.

1. 94% of the respondent receive the bulletin. The bulletin is mailed to some 225 families in the US. (If you know anyone who is interested in receiving the bulletin please drop us a line).
2. 58% of the respondents read the bulletin all the time and 37% sometimes.
3. 86% feel that they are well represented by the board.
4. 19% are interested in attending the board meetings 25% occasionally, 35% stated maybe and 21% showed no interest.
5. The top ranked goal is education for adults and children (32%). The second highest is to have a place of our own (30%). (We need your pledges and support to achieve this goal). The third one is to increase member participation (20%) and the fourth one is to promote social activities (18%)
6. 20% of the respondents do not participate in our once a month Saturday prayers because it is too far or have no transportation. 18% stated the reason that they cannot pray, 14% are working all the time and 8% were unaware of our regularly once a month prayer held at Peninsula Sinai Congregation in Foster City. (Please refer to page 21 for our schedule and directions).

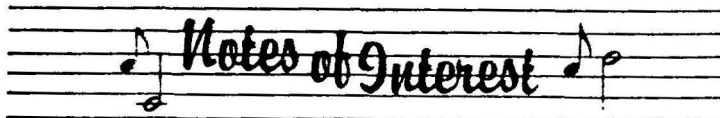
7. 66% prefer to donate a yearly pledge for a place of our own, 25% are unable now, but will in the future, and 9% showed no interest.
8. If we had a place of our own, 76% would attend once a month Saturday service, 16% would only attend high holidays and 8% showed no interest.
9. 92% would bring their children on Sunday if classes were held. (A total of 37 respondents).
10. All respondents showed great enthusiasm in social activities: Picnic ranked first, social gathering second, annual Purim party third, and children summer camp fourth.
11. Approximately 50 individuals are willing to offer some type of assistance to the KJA organization. The assistance varied from routine tasks, such as cooking, writing to photography and research.

I would like to thank all the respondents that participated in this survey and hope in the future more people will participate.

If you are interested in offering any type of assistance please drop us a line. You must be interested in joining any of the committees. (Refer to page 1), if so, please contact the chairman of that committee or any board member. The board urges your support, remember that without your active participation we cannot reach our goals.

David Ovadia





## Notes of Interest

### Jewish Scholars Study the Musical Tradition of the Karaite Jews

The Karaite strong and deep-rooted traditions are the subject of research of some scholars. Most recently, Professor Jehoash Hirshberg of the Hebrew University of Jerusalem wrote an article, page 8 to 13, about Karaite prayer and Holiday songs.

Professor Hirshberg presented several examples of songs which show the difference in rendition among the U.S. and Israeli communities. He indicates that because the Karaite in Israel are well established and socially secured community, they can afford slight variations and expansions of the traditional songs. On the other hand the San Francisco community, which lives within a much wider social spectrum and is in the process of strengthening its roots, is very careful in preserving and reconstructing the precious memories of past heritage.

Professor Hirshberg concludes, "In the case of the community of the Karaite Jews of Cairo, music has served as one of the principal means in their impressive victory over the powers of dispersion and uprooting".

Professor Hirshberg will be in California this summer to present his research and lecture our community on his findings. (to be announced)

Joe Rasson

# PRESERVATION AND CHANGE IN THE MUSICAL TRADITION OF THE KARAITE JEWS IN ISRAEL AND IN THE UNITED STATES

JEHOASH HIRSHBERG

In his essay "Theory and Method in Musical Change" John Blacking (BLACKING) has emphasized the distinction between the rare cases of real change and what is actually "flexible variation." Further he comments that "any model of society, let alone of change, must of needs be a processual model" and "a radical change does not necessarily have to be synonymous with a revolution." A study of the musical practice of the Karaite Jews of Egyptian origin now settled in Israel and in the United States will provide a case study of the role the process of flexible variation has played in overcoming the results of the radical upheaval in the social and cultural life of the entire community. Emigration of Karaite Jews from Cairo began soon after the establishment of the State of Israel, and the mass exodus started after the 1956 and the 1967 wars terminated the process, reducing the magnificent Cairo community into a tiny group of mostly aged Karaite Jews, no longer active as a community. The majority of Karaite Jews immigrated to Israel, where they were all of a sudden faced with a totally new reality of life, being a "Jewish minority within a Jewish majority", in the words of the editor of the first Karaite pamphlet, Rechor Yehudah (1956). They soon regrouped in a few urban and rural centers, establishing synagogues, and evening classes for the youth. In America they dispersed in the enormous secular and pluralistic society, with only one center slowly emerging in the San Francisco Bay area, now well organized under an enthusiastic and competent leadership.

Music has always fulfilled important functions in the religious and social life of the Karaites, with the repertory being generally divided between strictly liturgical cantillation which dominated the prayer and paraliturgical songs used on holidays and all events of the life cycle. With the uprooting of the community, music has played an important role in the process of social and religious regrouping of the Karaite Jews in their new centers, which were at first temporary structures turned into synagogues, private homes, or, as is still the case in San Francisco, a reform temple temporarily used by the Karaite community on certain occasions. The questions addressed in the present paper are related to the ways in which processes of change in the music reflect parallel processes of social change, and in which way has music supported and enhanced deliberate actions of the community in preserving its social structure and self identity under the new

circumstances. The complexity of this question has been stressed in Blacking's response to Lomax's theories, (LOMAX) and has recently been readdressed in Steven Feld's study of the Kaluli tribe. (FELD)

The wide range of variables affecting the study will be illustrated by the first set of examples, which comprises four recordings of the Havdalah (see chart 1 and musical example 1) (MUSIC)

Two sets of variables are involved:

1. Diachronic, in that the informants belong to three distinct age groups.
2. Local, in that two belong to the American community and the other two to the Israeli.

The comparison has been done from both emic and ethic points of view, taking into account Blacking's suggestion that when the emic approach is taken, "the social boundaries of the folk who hold the views are as significant as the musical categories that they are assessing."

The recordings by Ovadia and by Gaver have been played on three occasions to informants who were asked to comment on the differences between them. Mourad Al-Koudsi pointed at Ovadia's version as the one known to him from Cairo. The community leaders from San Francisco stated that the variants represent the two synagogues in Cairo, that is, the old Karaite synagogue in the Harat Al Yahud il Karain, where Gaver had lived, and the new magnificent synagogue in the more affluent Abassieh section where the more well-to-do Karaite Jews moved to since the beginning of the present century, among them Ovadia. The highly prestigious Hakham (Chief Rabbi), Tovia Babovitch, who was invited by the Cairo community from Russia in 1933 and served for more than 20 years, used to lead the prayers in the new synagogue. Still, the Karaite Jews of the Harat al-Yahud preferred their own traditional singing to that of Babovitch. Jacob Matzliah, who lived in Abassieh, was critical of Babovitch's cantillation and openly preferred the version which he had learned from Rabbi Masouda at the Harat al-Yahud. While the American informants were positive in the distinction between the variants, Rabbi Moshe Dabah, while accepting their distinction, was reluctant to consider the two renderings as actual different variants, claiming that they are virtually the same, with Ovadia's weaker voice responsible for the smaller melodic range which is indeed the most salient difference between the versions. Dabah's view is supported by the analysis of the recordings. Matzliah's variant is closer to that of Gaver, with its wider range and its final cadence, which repeats itself throughout the remainder of the long prayer. Yet, the contour of the melody is different, especially in the middle section, which is a continuous two-phrase sentence in Ovadia's and Gaver's versions compared with the exact repetition of the phrase in Matzliah's rendering. The young Cohen is nearly identical with Gaver at the beginning, but his final cadence is modally different from both Gaver and Matzliah. The singing of the Havdalah should thus be considered a

flexible process rather than replications of any accurate melody. The different replies of the informants clearly illustrate Blacking's definition of social boundaries. The American informants, as will be shown later, maintain a purist point of view, in that they are extremely careful of any extreme variant and deviation from what they consider the authentic repertory. Dabah represents the more pluralistic approach which admits a flexible variety of variants as long as they represent the overall heritage. His pluralistic approach also reflects the social and institutional structure of the Karaite community of Israel. Despite what looks like a hierarchical structure of a community ruled by a Chief Rabbi and a religious council, there is in reality no autocratic leadership in the Israeli Karaite community, and the Rabbis and lay members are encouraged to express opinions and ideas. With only one community in the U.S., there is no need for such pluralism, and there is a pronounced need for a clear and definite policy.

The second pair of examples represents the diachronic process of change, which, to use Blacking's terminology, is no more than a flexible variant. Unlike the cantillation, the paraliturgical songs are actual melodies with the range of acceptable variants much more limited in them. The song "Karati be'Koli" belongs to the group of popular songs, published in a small booklet containing the well-remembered and loved Karaite song texts. The song was performed by Rabbi Feruz with a small cantors' choir during a national gathering of Karaite Jews in Jerusalem on Passover, 1985. Upon hearing the performance Rabbi Haim Levi objected, was invited to the stage and performed the version he claims is the more authentic, in that it contains a melismatic phrase, placed in brackets in example 2, which has been left out altogether in the more recent version. The song alternates between measured phrases with changing meters and unmeasured declamatory melismatic phrases. The more recent version, which omits the ornamental phrase, represents the tendency of the younger generation, as explained by the religious leaders of the community, to prefer light, rhythmical songs. Both variants are known and recognized by the community, and the change is conscious and deliberate, illustrating an open attitude allowing for flexible variants in order to keep the younger members interested in the traditional music of the community.

The important aspect of behavior and performance practice is illustrated by the next pair of examples, Psalm 136, which is a regular section of all daily and holiday prayers. Like most of the Karaite liturgy, it is chanted in responsorial style. The first performance displays a constant overlap between the cantor and the congregation, whereas the second recording, that of the San Francisco community, represents a slower, careful performance where the congregation avoids overlap, almost deliberately. Indeed, Cantor Joe Pesach commented in an interview that he has been trying to reach "harmony" and order in the prayer, which he considers essential in the case of his newly organized community. The sense of heavy responsibility and careful planning in the San Francisco group clearly contrasts with the spon-



taneous, flowing style of the Ramiah congregation.

The final aspect to be considered is that of the development and expansion of the paraliturgical repertory. Many of the traditional melodies for the some 130 paraliturgical poems have been totally forgotten. The Israeli Karaite community has introduced new melodies to several songs through the two different processes of contrafacta and newly-composed melodies. The melody of Ecor le'mu' Shabath was adapted by Moshe Dabah from an Egyptian folk song.

Mourad El-Koudsi has immediately identified the original song. He, as well as the San Francisco group, were reserved and even opposed to the idea of contrafacta of Egyptian tunes, as representing external influence which might dilute the fragile remnants of the authentic Karaite repertory. Joe Pesah conceded that such process might suit the large and well established community in Israel, but could be dangerous to the small and new San Francisco community. All the same, he supported the idea of introducing the younger generation to their Egyptian origins through the guided listening to records of Egyptian music.

While the contrafacta technique was intended to reestablish ties with the Egyptian heritage, the newly composed melodies represent the most extreme adjustment to the younger taste. The Karaite Jew Moshe Tanani has composed two songs which acquired enormous popularity in all Karaite centers in Israel, while totally unknown and unpracticed in the U.S. Measured, rhythmic and non-melismatic, Hoy Shuvi Zion represents the outcome of the process of change initiated in the modification of Karati Be-Koli. (See musical example 3).

The musical practice of the Karaite Jews represents a conscious and careful use of the process of flexible variation as means for enhancing the social, cultural and religious ties of a small community in danger of dispersal following a radical social and political change. Music is widely practiced in both of the new centers as an important unifying device, but the approaches are different according to the different social environments of the communities. The Karaite Jews in Israel allow for a wide range of flexible variants and expansion of repertoires of songs which provide material for group singing in the many communal and educational events. The Karaite community in San Francisco, while feeling economically proud and secure, is in need of a stable leadership capable of preserving and reconstructing the precious and fragile memories of past heritage, so that free modification and flexibility might prove to be self destructive. As written by Blacking, "music is the supreme poetry of the heart and the algorithms of the heart may tell us more than any words about the conscience and consciousness of a nation or a community." In the case of the community of the Karaite Jews of Cairo, music has served as one of the principal means in their impressive victory over the powers of dispersion and uprooting, victory achieved through the strength of their deep cultural heritage and their proud belief in their historical identity.

Chart 1 - Examples

Excerpt	Informant	Recorded
1. Havdalah	Joseph Ovadia, 75, immigrated to U.S. 1962	August 1983, Providence, RI
2. Havdalah	Jacob Matzliah, 71, immigrated to U.S. 1964	October, 1984, San Fran., Cal.
3. Havdalah	Avraham Gaver, 50, immigrated to Israel 1970; Rabbi of Ramlah	April 1985, Jerusalem
4. Havdalah	Moshe Cohen, 21, raised in Israel	June 1985, Jerusalem
5. Karati beKoli	Moshe Feruz, 49, immigrated to Israel 1957	June 1985, Jerusalem
6. Karati Be'Koli	Haim Levi, 55, immigrated to Israel 1949; Rabbi of Ashdod	June 1985, Jerusalem
7. Psalm 136	Joseph ElGamil, 42, immigrated to Israel 1951; Rabbi and Scholar, Ramlah	October 1978, Ramlah Synagogue (in function)
8. Psalm 136	Joe Pesah, 40, immigrated to U.S. 1970, Rabbi and Cantor, San Francisco	October 1984, Foster City Synagogue (in function)
9. Eton l'mul Shabath	Moshe Dabah, 48, immigrated to Israel 1957, Rabbi and Director of the Karaite Center, Jerusalem	March 1983, Jerusalem
10. Egyptian Folk song	Mourad Al Koudsi, 66, immigrated 1959, Scholar and teacher, Rochester, N.Y.	September 1984, Rochester, N.Y.
11. Hoy, Shuvi Zion by Moshe Tanani, Ramlah	Ofakim Congregation	April 1983, Ofakim

References

- BLACKING     John Blacking, "Some Problems of Theory and Method in the Study of Musical Change", Yearbook of the International Folk Music Council, 9 (1977), 1-25
- FELD         Stever Feld, "Sound Structure as Social Structure", Ethnomusicology, 28 (1984), 383-410
- LOMAX        Alan Lomax, Folk Song Style and Culture (Washington, 1968)
- MUSIC        All field recordings are deposited at the Sound Archives, The National Library, Jerusalem. The musical examples are designed to bring out the essential points referred to in the discussion and are not intended to produce all details.



Bob Allen, son of Joseph and Fortune Ovadia, grandson of Abraham and Alice Ovadia, sent a request to KJA to ask each family to fill in their family tree.

Bob lined up a volunteer in Joe Ovadia, son of Elie and Malaka Ovadia to program the information into a computer. The incentive for filling in the family tree chart and sending it in would be a service could be provided to anyone who wants to find out how he/she was related to any Karaite in the U.S.

For those who have not had the opportunity to meet with Bob Allen last December when he visited California, he is a well poised young man who is strongly considering becoming a Rabbi for the Karaite community in the U.S.



## Bits and Pieces

On April 12, 1986, Mr. and Mrs Maurice Rasson celebrated the Bat Mitzva of their daughter Linda. For the occasion, Joe Rasson, Joe Moussa and their families were in Southern California where they met Karaite Jews eager to know about the KJA.

Dr. Reif gave our community in the Bay area a lecture on the findings of the Cairo Genizah in Egypt, all the findings are preserved in Cambridge University in England.

Joe Pessah, our acting Rab, gave a lecture to an eager audience at the Jewish Community Center of Palo Alto about the Karaite's history and the riches of our treasures in literature proven from the find in the Cairo Genizah and the micro films in Israel.

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## Arabic manuscripts in the Genizah PART ONE

The vast majority of Genizah fragments are written in Hebrew characters. This is not surprising, since reverence for the Hebrew script was the chief motivation for placing manuscripts in the Genizah.

The language of well over half of them, however, is Arabic rather than Hebrew. The proportion of fragments penned in Arabic script is very small, but, given the vast size of the collection, there are a fair number of them.

I have calculated that there must be some 7,000 fragments in Arabic script in the Cambridge Genizah collections, which would be 5 percent of the estimated total of 140,000.

Predictably, the language of most of these is Arabic, though a few are Hebrew in Arabic transcription. The latter, mainly biblical and liturgical texts, are generally thought to have been written by members of the Karaite sect.

The presence of manuscripts in Arabic script in the Genizah is rather unexpected. They were probably originally kept in a family archive or library together with Hebrew writings, and when the collection was discarded, some were accidentally mixed up with the manuscripts in Hebrew script

which were consigned to the Genizah.

Like the majority of the Genizah papers, the fragments in Arabic characters are mostly datable to the High Middle Ages (eleventh to thirteenth centuries). They are of a very varied content.

Some of them are legal documents which were written by Muslim notaries for settlements or contracts (especially of sale and of lease) between a Jew and a Muslim or a Christian, or even between two Jewish parties.

Although the Jewish authorities frowned upon members of their community

who applied to non-Jewish courts, the Genizah shows us that Jews sometimes brought a lawsuit before the Muslim authorities in order to seek more favourable terms after they had lost in their own court. In other words, they used the Muslim judiciary as a kind of court of appeal.

On the other hand, the motivation for two Jewish parties to have contracts of sale and of lease drawn up by a Muslim notary was that the conveying of immovable property was taxed and had to be certified by a Muslim authority.

A number of fragments are

petitions which were sent by Jews with grievances to the Muslim ruler or a high government official in order to seek redress. These were returned to the sender with a decree written on the back. If the decree was of considerable length, it was put on a separate sheet of paper.

Several fragments of such independent decrees are found in the Genizah, as well as other types of documents which emanated from the Islamic Chancery, such as official reports to the ruler and letters of appointment.

Of particular value are the numerous Fatimid chancery documents which have been preserved, since only a very small number of these is known to be extant elsewhere.

A large proportion of the manuscripts in Arabic script are literary, philosophical and scientific works. Many of these were probably used by Jews who trained for government service or for the medical profession. Several of the philosophical and scientific fragments are from texts which were previously thought to have been totally lost.

GEORGE A. KHAN  
Research Assistant

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If you would like to receive "Genizah Fragments" regularly, to enquire about the Taylor-Schechter Genizah Collection, or to know how you may assist with its preservation and study, please write to: Dr Stefan Reif, Director, Taylor-Schechter Genizah Research Unit, Cambridge University Library, West Road, Cambridge CB3 9DR, England.

All contributions to the Unit are made to the "University of Cambridge", which enjoys charitable status for tax and similar purposes. In the USA, contributions may be made to "The American Friends of Cambridge University" c/o its President, Stephen C. Price, at P.O. Box 374, Leesburg, Virginia 22075, USA. The AFCU is recognized by the IRS as a charitable organization and contributions are legally deductible for United States income tax purposes. They are similarly deductible in Canada even if made directly to Cambridge.

From the Youth Committee

This year KJA will be initiating a youth group from the age of 15 and up. The two main purpose of this group is to socialize as well as learn about Karaism.

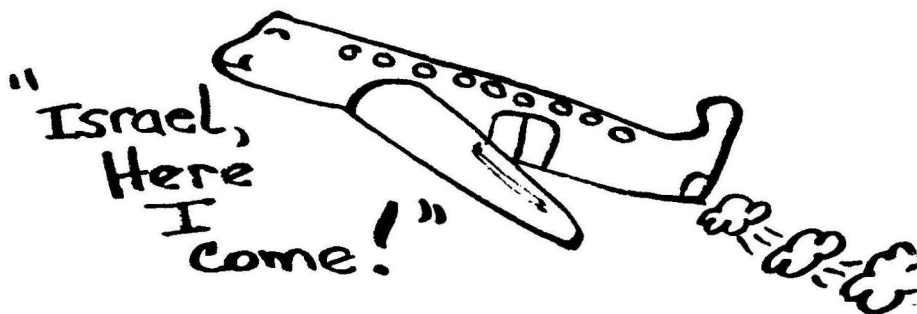
The first meeting was held on June 29th at Mr. and Mrs. Maurice Lichaa's home. It was attended by Joe Pessah and David Ovadia, board members, as well as some 15 youths.

If you are interested in joining the youth group please contact:

SAMMY SADDIK  
555 CRESTLAKE DR.  
SAN FRANCISCO, CA 94132  
(415) 731-2108

or

TEWFIK MOURAD  
1158 W. MC KINLEY AVE  
SUNNYVALE, CA 94086  
(408) 735-1518



MAY 31, 1986

Dear fellow Karaite:

I am writing this letter to inform you of a project started by Edna Dabbah, the daughter of Rav Moshe Dabbah custodian of our synagogue in Jerusalem.

Edna is organizing activities and social get togethers for young people from the ages of 18 - 35 or so, and she will host these activities throughout the month of August.

So if you are a Karaite between the ages of 18 - 35 and you are planning to be in ISRAEL during the month of August please write to me:

TEWFIK MOURAD  
1158 W. MCKINLEY AVE.  
SUNNYVALE, CA 94086  
(408) 735-1518

and state your name, age and date you will be traveling to ISRAEL and I will make sure this information is passed on to Edna in ISRAEL.

Please act quickly as there isn't much time left.

Thank you and have a happy and safe trip to Eretz YISRAEL.

Shalom  
Tewfik



From left: Joe Pessah, Maurice Pessah, Joe Abel, Hakham Yossef El Gamil, Jacques Masliah and Elie Moussa.

Our acting RAB Joe Pessah, sponsored Hakham Yossef El Gamil trip to the USA. Joe met with Hakham Yossef El Gamil during a Karaite wedding in Israel. The latter is considered to be an authority in Karaite history, TORAH and is an excellent speaker.

During his stay, Hakham Yossef El Gamil recorded many prayer tunes, gave several lectures about Karaite history and traditions. He told us that we need to educate ourselves first so that we can educate our children. He also mentioned about the numerous books that he wrote and that some english versions might find their way to the US.

Hakham Yossef El Gamil was impressed with our efforts to cling to our tradition. To expedite his research work he left with an IBM PC equipped to type concurrently in HEBREW, ARABIC and ENGLISH. Forty three Karaite books residing at the MAGNES museum in Berkley, California, were microfilmed and sent to ISRAEL.

Let's vow to make this year an educational year.

Fred Lichaa



## Z E K H E R

The names below were remembered during our monthly Saturday and special prayers. KJA thanks everyone who contributed in their beloved memory.

LILIAN EL TAHAN BAT SHALOM PESSAH	DR. BARAKAT MASSUDA
ALAIN BEN YEHOUDA HA COHEN	ELIE AMIN LICHAA
ELIAHOU YACOB ASLAN	KHADR MATOUK
FORTUNEE LICHAA	KAMAR SALEH
DAVID DABBAH	FOUAD EL TAWIL
DR. ALFRED MASSUDA	YOUSSEF ZAKI LICHAA
FARAG OVADIA	RAFAEL EL KODSI
FORTUNEE MASSOUDA	ZAKI BAROUKH LICHAA
DR. ELIE BAROUKH LICHAA	BAROUKH LICHAA
LIETO YOUSSEF EL KODSI	ZOHRA FARAG ASLAN
ESTHER ELIAHOU NOUNOU	IBRAHIM SHLOMO LEVY
SHLOMO MOSHE PESSAH	FORTUNEE MARZOUK
MOSHE MARZOUK	FORTUNEE EL KODSI
YEHOUDA MENASHE FAMILY	SUZANNE HEFEZ
YEHOUDA ABDEL WAHED	YACOB MARZOUK
HOSNI MOURAD	YOUSSEF EL SERGANI
ELIE MARZOUK	AMAR EL KODSI
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MOSHE BEN ABRAHAM PESSAH	FORTUNEE BAT MOURAD
NAHAMA DAUD DARWISH	AMAR DAUD DARWISH
SULTANA ISAAC BAROUKH MASSUDA	BELLA FARAG SHAMMAS
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SUZANNE MATATIA MARZOUK	NELLY SALEH
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FARAG YOUSSEF MASLIAH	ESTHER DAUD
YOUSSEF FARAG MASLIAH	LACEY AMIN LICHAA
MOUSSA FARAG MASLIAH	AZIZA AMIN LICHAA
SHALOM IBRAHIM MASSOUDA	ESTHER AMIN LICHAA
MOUSSA YOUSSEF EL KODSI	YACOB MORAD MARZOUK

We are now accepting advertisement to help pay the cost of publication of the KJA Bulletin. Anyone interested in placing an ad should contact Fred Lichaa (415) 341-4725, home. Do a mitzva for the Karaite's community and help your business at the same time ----- place an ad.

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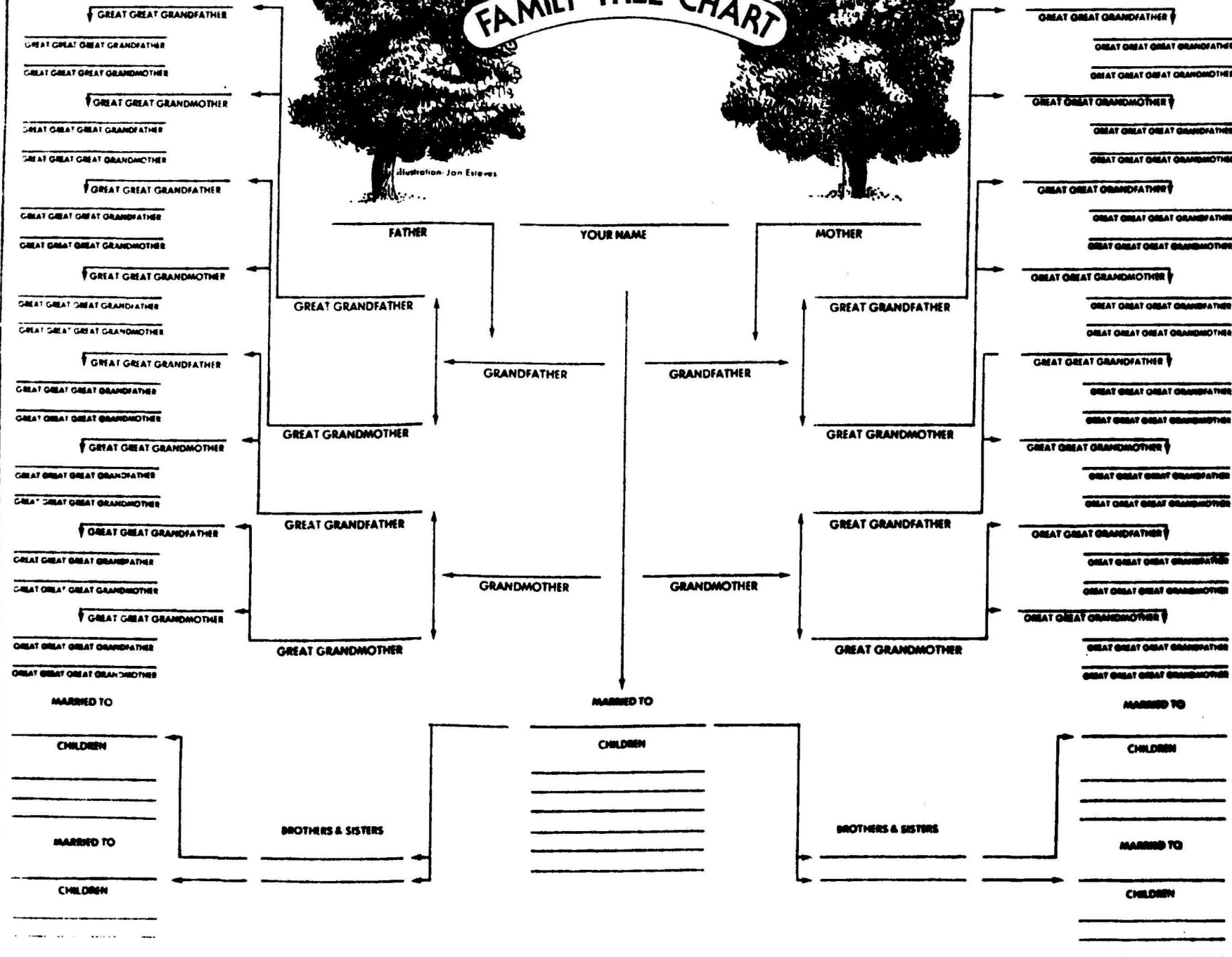


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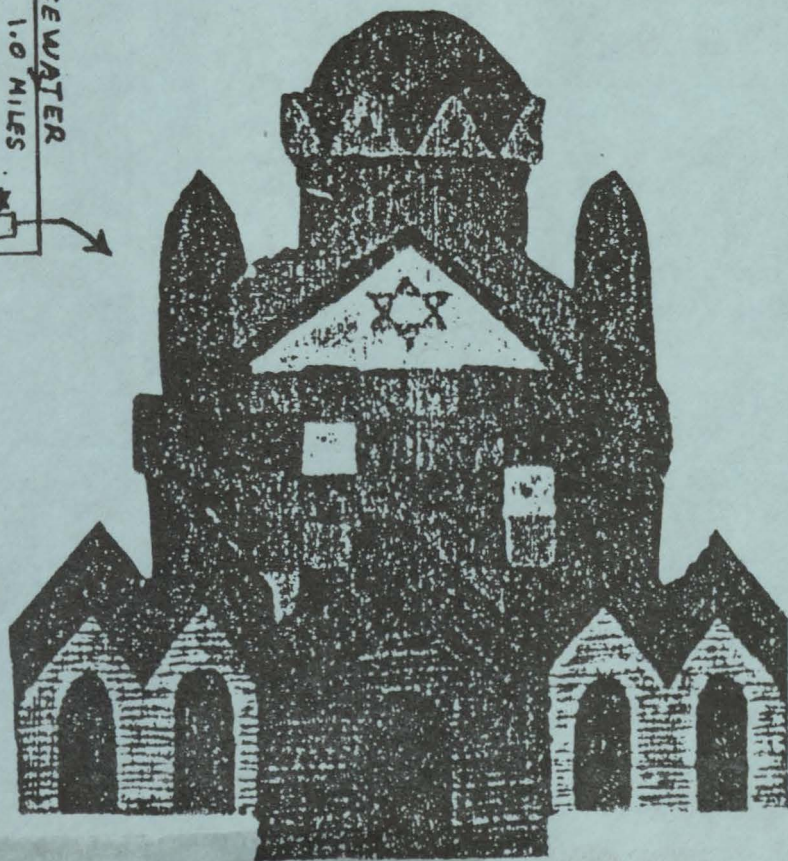
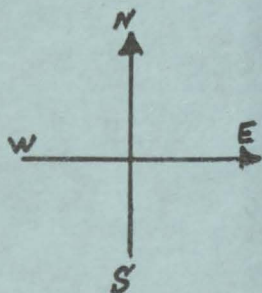
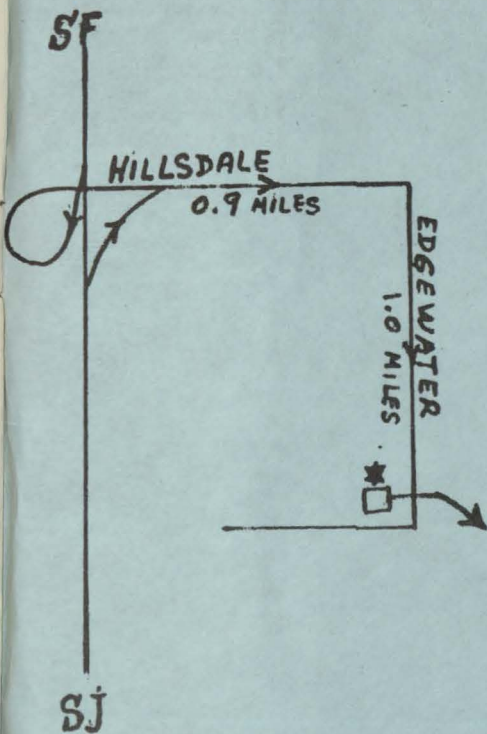
**fred sciammas**  
real estate broker

1415 south el camino real  
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Join us at 9:30 AM on : AUGUST 2nd  
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OCTOBER 4th



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